

sexual problem then becomes a physiological and biochemical one rather than a psychological and moral one, as previously considered to be. In place of the psychological and moral one, as previously considered to be. In place of the psychiatrist, psychoanalyst, moralist, or priest, according to this new conception, the biochemist-endocrinologist would be the only one qualified to handle such problems. If the human being is a machine automatically reacting to stimuli, the solution of the problems of sexual behavior will consist in applying determined stimuli which will bring forth desired responses. In this way we can achieve absolute sex control and have the basis for a new scientific sex morality and method of sexual therapy. These will replace the antiquated methods of religion, psychiatry, and psychoanalysts, based as they were on a false dualistic conception of psychic causation and cure, on which current moral and judicial codes are based.

A French biochemist, Jacques Fischer, has applied Loeb's mechanistic, tropistic theory to the field of sexology; and in his book entitled *Love and Morality, An Attempt at a Physiological Interpretation of Human Thought*, presents a new theory of sexual phenomena as products of chemical stimulation by metabolic toxins, hormones, etc. According to Fischer, sexual impulses do not come from any "sexual instinct" nor have a purely psychic origin, but constitute tropistic responses to biochemical stimuli present in the blood and having their origin in alterations of the blood chemistry by foods, beverages, toxins, hormones produced by the endocrine glands, etc.

On the basis of this conception, Fischer seeks to convert problems of sex morality into problems of biochemistry. By altering the diet and hence the blood chemistry, Fischer believes it is theoretically possible to convert a saint into a sinner and vice versa. This opens up the possibility of a new method of nutritional, biochemical sexual therapy to replace the methods employed by the systems of morality and methods of psychotherapy employed by psychiatrists and psychoanalysts. It means to replace religion by biochemical and endocrinological techniques for altering the individual's sexual psychology and behavior to the degree that the older moralistic and psychological methods never achieved.

In this way, we will gain absolute scientific control over sexual phenomena as we have achieved over other natural phenomena and will become their master and no longer their slave. This will enable us to harness and control this force and direct it along constructive, rather than destructive, channels, sublimating it into higher cerebral manifestations of intellectual creativeness and genius rather than permit it to be wasted in senseless and debilitating indulgences which serve no purpose, biological or otherwise. Such are the possibilities that Loeb's and Fischer's biochemical approach to sexual problems open up to us.

That the sexual psychology and behavior of the organism has a physico-chemical origin is clearly shown by experiments in sex reversal, in which by a simple operation (glandular transplantation), it is possible to "masculinize" females and "feminize" males, thereby changing sex at will. In such cases there is no need to call in some hypothetical "sexual instinct" or Freudian "libido" to explain the observed phenomena, which can be accounted for purely mechanistically, in terms of automatic reactions to biological stimuli, i.e., to the physiological effects of sex hormones.

In evidence of the fact that sexual behavior consists of a complex of tropistic reactions to stimuli and conditioned reflexes, Lillie found that in